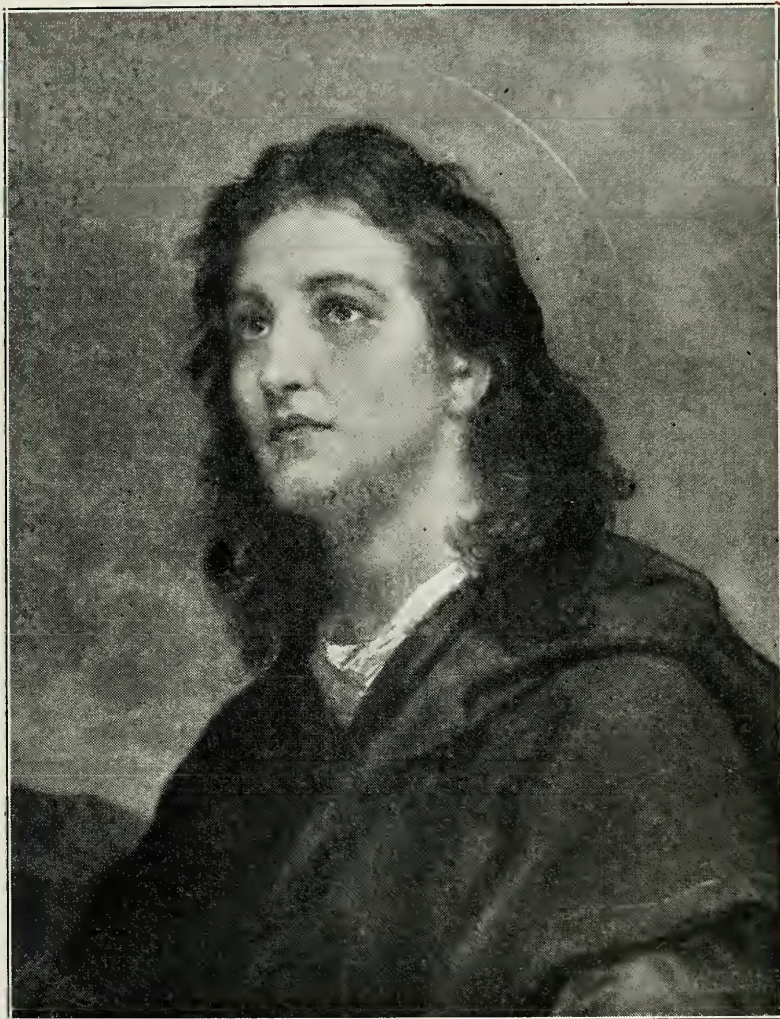


Millennial Star



By courtesy of Franz Hanfstaengl, Munich

John The Beloved

From the painting by Hofmann.

(See pages 609 and 610)

No. 38, Vol. 99

Thursday, September 23, 1937

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 38, Vol. 99

Thursday, September 23, 1937

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

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Museum 1354

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3: 7

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THIS WEEK'S COVER—

A beautiful portrait of John, the beloved apostle, as painted by Heinrich Hofmann, graces the cover of this week's issue. The son of Zebedee and a fisherman, he was called to follow Christ with his brother, James I. Of all the disciples he was probably dearest to the Lord, and the one whom He honoured with the highest esteem and affection. At the last supper he sat next to Jesus, leaning his head upon the Saviour's breast, and on the following day at the cross the Lord gave him special charge to take care of His mother. Because he desired to bring more souls unto Christ, he was given power over death and permitted to tarry until the Saviour's second coming. While banished on the Isle of Patmos he saw with prophetic eye the time when "another angel" should "fly in the midst of heaven" and restore the everlasting Gospel to the earth in the latter-days. (See article next page.)

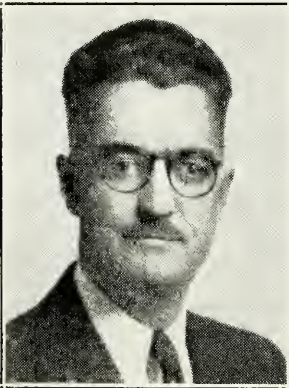
SIGNIFICANCE OF THE RESTORATION

By PRESIDENT EUGENE HILTON

of Oakland Stake

IT is almost a truism that people who earnestly believe that they have a message of vital importance unto others should, so long as willing listeners can be found, seek to explain their beliefs. The far-reaching nature of the message of the restoration of truth, which Latter-day Saints have proclaimed for well over a century, is such that we still feel impelled to proclaim it out of joy in its possession and sincere love of our fellow men.

When the Master triumphantly entered Jerusalem, He was, as readers of the Bible will remember, acclaimed by the multitude of common folk. The jealous Pharisees, observing the praises that were sounded, demanded of Jesus that He silence the throng. You will recall that He answered: "I tell you that, if these should hold their peace the stones would immediately cry out." In similar mood we feel impelled to proclaim, even though in humility, the cause of our own joy and thanksgiving.



Eugene Hilton

We ask you, at the outset, to disabuse your minds of any suspicion of an ulterior motive on our part in bringing this message to you. Were we not actuated by an ardent desire to do unto you as we would that you, under similar circumstances, would do unto us, we would devote our time and energies to other of the many lines of endeavour which beckon at every turn.

As a people we share with others many truths which are readily acceptable to all believers. It is not upon this common ground that I would dwell, but rather upon a phase of the Mormon point of view which is truly distinctive and which has such tremendous implications for our troubled age.

In the title of this article the term "restoration" is used. What does it mean? As commonly understood, it means to bring back, to replace. A thing or a truth cannot be restored to a place where it had not formerly been. To Latter-day Saints it has the same meaning that Paul gave it when he foretold "the time of the restitution of all things." To accomplish this modern restoration, we believe that the heavens have been reopened and that divine things have come again unto men and have communicated unto us the will of God for our enlightenment and blessing. This we believe is the fulfillment of the Revelator John's vision of what would happen in the latter-days when he says: "I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto

them that dwell upon the earth."—(Rev. 14: 6)

This announcement of the restoration presents, as you will note, a tremendous claim. Yet, just as Paul asked the wondering Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" so we repeat the query: Since God has spoken from the beginning through His prophets, why should it be thought a thing incredible with you that He should continue to do so? Is it not rather inconsistent to assume that He would change in His manner of dealing with men?

Even though many doubt that prophets have truly spoken in our day, let, for the time being at least, the possibility of such an occurrence dwell in your minds. What, perchance, if the message is true? If it is, as Latter-day Saints sincerely believe it to be, then general acceptance of it would, in a word, result in the rejuvenation of every life that it touched and in

the just and happy solution of the baffling problems which now distract mankind.

In this great movement of which we speak, what was actually restored? Analysis of the simple account of the visitation of the Father and the Son to the fourteen-year-old youth Joseph Smith makes it clear that connection was again restored by revelation between God and man. Through other heavenly messengers which came to the unlettered youth between the year 1820, when this first great vision was given, and the year 1844, when he was martyred for the testimony he bore, there was given an astounding array of truth and light. The many principles of Christ's Gospel were re-

A Radio Address

This article is adapted from an address delivered by President Eugene Hilton over the "Church of the Air" programme of the Columbia Broadcasting System, which comprises radio stations in the United States and Canada.

Besides presiding over the Oakland Stake, on America's Pacific Coast, President Hilton is principal of the Allendale School of Oakland, California, and obtained a Doctor of Philosophy degree from the University of California. He is also author of a two volume series, *Problems and Values of To-day*, the first volume of which has just been issued by the Atlantic Monthly Press.

stated and amplified and new witnesses for God were provided. Among the heavenly messengers who came were John the Baptist, and the Lord's three chief Apostles, Peter, James and John. They gave unto Joseph Smith and his companion, Oliver Cowdery, authority and instructions relative to setting up anew the Church of Jesus Christ.

Among Old Testament characters who brought to this chosen young man the keys which they anciently held were Moses, Elias and Elijah. The ancient American prophet and soldier, Moroni, came and presented the sacred record of those who formerly inhabited that land. This last of the Nephites lived in America nearly 1,100 years before its discovery by Columbus. He it was who recorded the last sad account of an enlightened people who, through unrighteousness, brought about their own destruction. This sacred record—The Book

of Mormon—contains the vital truths which Christ taught when He visited America and instructed the people there after His resurrection at Jerusalem.

These messages and developments were, as will readily be seen, far reaching and vital. How were they presented unto man? Some of them came from heavenly spoken word direct from heavenly beings to the Prophet Joseph Smith and in some cases to others who were in his company at the time. Others came through inspired translations of ancient records, as was the case with the Book of Mormon and parts of the Pearl of Great Price. Numerous revelations which are now recorded in the book known as the Doctrine and Covenants came through inspiration or direct revelation.

A description of how one of these revelations was received is given in the following words of the scholar Parley P. Pratt, who was present at the time:

"Each sentence was uttered slowly and distinctly, and with a pause between each sufficiently long for it to be recorded by an ordinary writer in long hand. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings or corrections. As he dictated them so they stood."

These translations, revelations and accounts of glorious visions are compiled in book form, and are available to anyone desiring to read them. In fact everyone is urged to do so. These scriptures, new to this generation, take their places in the Church of Jesus Christ of Latter-day Saints with the Holy Bible as the revealed word of God, given at various times and in diverse ways for the enlightenment and salvation of men.

Do these announcements appear new and unusual? So they are. Serious claims of such proportions as these cannot be passed off with a mere shrug. Investigators readily recognize the message of Mormonism as either startlingly genuine, or a most blasphemous hoax. Actually there is now, as was the case in the early Christian dispensation, no middle ground upon which one may stand.

What is the central purpose of this great outpouring of truth in our day? The general purpose is, we believe, to lay foundation and make the necessary preparation for the re-appearance of Christ the Lord to reign upon the earth. Obviously the earth and its inhabitants must be prepared for this momentous event. That which has happened serves to draw together and give meaning to all that has formerly been given in the dispensations which have passed from the beginning of the world until now. This is the fulfilment of the Biblical promise that God would, "in the Dispensation of the Fullness of Times" gather together in one all things in Christ, both which are in heaven and which are on the earth.—(Ephesians 1: 9-10)

This restoration provides a rallying point or standard to which all seekers after truth may turn. It issues a clear call to all who are willing to listen to God's great latter-day message to His children. All of these activities provide an organization and sets up a framework wherein the truth, which, as the poet has said, is "forever on the scaffold" shall ultimately come into its own in glorious triumph over strife, error and unbelief.

(Continued on page 621)

CHALLENGE TO BRITISH YOUTH

By PRESIDENT JOSEPH J. CANNON

ON this unforgettable day, I appear before you as an officer of that mighty army of peace, of Mutual Improvement. I greet you and speak from a heart overflowing with love.

The essence of art is conflict. Because of the multitude and significance of its conflicts, the making of a human life is a great art. When into that making enter such spiritual struggles as end in the life becoming that of a disciple of Christ, it is supreme art. In the experience of such a disciple, of a true Latter-day Saint, wherein lie such sharp conflicts? They are found in two fields:

Challenge and Response

One of the features of the Centennial Conference at Rochdale last month was a Challenge to British Youth by President Joseph J. Cannon, and responses to the Challenge by two young members of Ireland and Scotland, Joseph W. Darling and Margaret Graham. The speeches were based on the M.I.A. theme for the coming year, found in Psalms 24: 3-5. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

1. The living of the Gospel.
2. The teaching of the Gospel.

A person listens to the glad tidings. In a flash, perhaps, comes the assurance that the testified restoration is the Truth, the greatest Truth this generation possesses. Then the query:

"When I am baptized, what does the Gospel require?"

"Leave off drinking tea."

"Tea . . . ?"

"Yes, tea . . . it's a mild poison; it hurts your nerves, tanninizes your stomach. It is your duty to keep your body well. Your life has become important. Great responsibilities are approaching: you must be fit."

"What next?"

"Quit smoking."

"Quit heavy smoking?"

"Quit entirely. Tobacco lessens your lung capacity by 9.2 per cent; your mental efficiency by 10.5 per cent. It slows up your muscles; it poisons your heart."

If President Heber J. Grant had been a smoker, he would be in his grave to-day. In a desperate operation, his uninjured heart pulled him through.

"And alcohol?"

"Leave it alone."

"Not even moderate drinking?"

Moderate drinking and immoderate smoking are endangering Britain. The military leaders speak of this country's manhood being down to C.3 grade. Obedience to the Word of Wisdom, revealed from Heaven, would raise it astonishingly.

Don't gamble. Study the few who win. Money immorally

(Continued on page 618)

"MORMON FOR A WEEK-END"

By Elder Parry D. Sorensen

TWO Latter-day Saint missionaries, Elders Norman A. Jensen and Max H. Duffin, recently met Mr. John Quinton while tracting in London. After an evening's visit, they invited Mr. Quinton to attend services at Southwest London Branch Chapel the following evening. An account of his evening's visit with the missionaries and his subsequent attendance at the sacrament services appeared in the *Wandsworth Boro' News*, under the heading, "I Was A Mormon For A Week-End."

Here are some excerpts from the article, which occupied two full columns in the paper:

("Max" and "Norman" or "Bill" referred to by the writer are Elders Duffin and Jensen, respectively.)

"Have you ever had supper with a Mormon—or rather, a couple of Mormons? I think it safe to say that the majority of you have not, although why you shouldn't have that pleasure, I don't know. . . . It is my honest opinion that everyone should have a Mormon to supper at least once a week so that he or she can hear something about a real, live, honest-to-goodness religion. Failing the invitation to supper, one can pay a visit to the beautiful Mormon Church which faces Wandsworth Common at the corner of Nightingale Lane. Personally I recommend both.

"A ring at my door last Saturday evening altered my outlook regarding Mormonism. . . . The two young men whom I welcomed . . . had come all the way from Salt Lake City as part of a missionary delegation which is telling the story of Joseph Smith throughout the length and breadth of the civilized world. That story has been repeatedly told through the years. It was in the year 1830 when Joseph Smith founded the Church of Jesus Christ of Latter-day Saints.

"We talked. We compared ideas and analyzed whole passages from the Bible. Yes, they believe the Bible as the Word of God . . . they also believe the Book of Mormon to be the Word of God.

"Far be it from me to weary you with the pros and cons of the case, but in justice to my friends, the Mormons, I must quote just a paragraph—the last of their thirteen Articles of Faith. Here it is:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men: indeed we may say that we follow the admonition of Paul, 'We believe all things, we hope all things,' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report or praiseworthy we seek after these things.

"I like that last sentence. Can there, I thought, be anything wrong with a religion that takes that last paragraph as its guide?

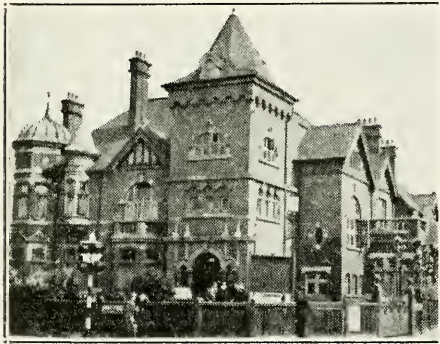
"We enjoyed our supper. I drank lemonade for the first time since 'tuck shop' days, for, you see, Mormons don't drink tea or coffee, touch alcoholic liquor, or smoke. They have a very good reason for abstaining. All contain poison, and poison isn't supposed to be good for you, even in small doses. They

certainly take care of their physical as well as their spiritual bodies.

"'Come to our Church to-morrow,' said Max. 'We'll sure be glad to entertain you.' 'I shall be delighted,' said I.

And so on the morrow at 6.30 in the evening I made my way to their church. . . . It is a massive building, yet it has that simple outline. As I walked up to the entrance I had a feeling that here I would find a few minutes' peace from the world outside. I seemed on the threshold of a new life.

"There were already quite a few people waiting about inside the building. . . . They were mostly young folk. I wasn't stared at as I walked in. Some churchpeople have a habit of doing that, perhaps quite unconsciously, but it makes the newcomer feel uneasy from the start. There was none of that. I felt at home.



Southwest London Chapel

Where the visitor attended meeting.

"We had a minute or two to spare before the service began, so I was conducted on a sightseeing trip. I was shown through the various rooms. . . . 'You couldn't have anything more lovely than this,' I said.

"A young woman playing on a little organ in the room behind us called the people to prayer. We went in. Max and Norman took their predestined places on the platform. I learnt afterwards that they are Elders of the Church. . . . Both Max

and Norman addressed the assembly . . . heart-to-heart talks on the relation between God and man. They were interesting . . . and were listened to with a deal of attention.

"A lady whose husband is one of the leading consulting engineers in America (Sister Amy Brown Lyman) also spoke. Another hymn concluded the service, and one by one they walked out into the evening sunshine.

"The service very nearly converted me . . . at any rate I shall go again, if only to see Max and he whom they call Bill back home, because in that Church I know I shall find friends."

WELSH DISTRICT CONFERENCE

Welsh District Conference sessions will convene in Merthyr Tydfil Branch Chapel, Penyard Road, on Sunday, September 26th, at 11 a.m. and 2.30 and 6 p.m. The morning session will be preceded by a testimony meeting.

The next district conference will be that of Nottingham District, to be held on Sunday, October 3rd, at Greyfriars Hall, Collin Street, Nottingham.

President Hugh B. Brown will be principal speaker at both conferences.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 23, 1937

EDITORIAL

THE CHURCH AS A SOCIALIZING FACTOR

A phrase in a recent editorial in the *Star* suggests that the Latter-day Saint Church is a great socializing factor. Numerous Contacts Within the Church | That this is so is apparent to all who examine into the matter. People within the Church have so many contacts, know so many people that they are surprised when they meet those who know only a limited number of persons and only a few intimately. People living in large cities know how limited is the acquaintance of many people.

I once read an article by a New York journalist, who said that he had three groups of friends who visited his home. He said there was no one person in these groups who knew of the existence of a single person in the other two groups. This writer also admitted that he took his little girl into the parks, saw her look longingly about at other children with whom she wished to play, but he dared not let her do so because he knew nothing of these children or their home surroundings.

A small town has some advantages for socialization and many people of artistic temperament prefer to live in small cities. An article written by a woman living in a small town tells us that a friend of hers living in the city was rejoicing over some contacts she had made with some noted people. Who are these writers of whom you speak, asked the friend from the country. When they were named she promptly replied one of them is my neighbour, and the other lives in a nearby town and often visits our community. I love "The House by the Side of the Road," said a young friend of mine. I wish I knew its author. "Well," said my friend, "I shall be glad to tell him so, for Sam Walter Foss has been my neighbour for many years."

It is inconceivable that children should go through the Primary Association, Sunday School, Mutual Improvement Association, Seminaries and Church Schools, the Friendships of Value | Mission field and not make friends who are of great value. People cannot make progress in any of the walks of life unless they are known. If "many a rose is

born to blush unseen and waste its sweetness on the desert air" it is because the existence of that rose is not known. Worthy people who have found their niche in life have found it because their qualities of mind and heart have been discovered and someone has suggested that there is a particular place they might fill or a particular thing they might do well.

That the Church of Jesus Christ of Latter-day Saints has succeeded unusually well in socializing its group is pretty generally recognized by people interested in Social Science. A few stories may be of interest.

One time a young college professor and his mother, from Michigan, were living in Provo, Utah. The teachers of the community planned an excursion into one of the mining districts of the State. A few miles before the train reached the city to which they were going, I received a note from a friend inviting me to dinner and telling me she would be happy to have me bring along four or five of my friends. Immediately I invited the college professor and his mother, who accepted the invitation. We had a very nice chicken dinner. As we were leaving the house the college professor asked the landlady what he was owing for his and his mother's dinner. "Nothing," replied our hostess, greatly surprised at the question, "did you not come with Miss Reynolds?" "Yes," replied the embarrassed professor, "but I thought she was advising us where we could get a good dinner." Time and again these people came to me and apologized. They said, "we don't understand, you seem to know people all over your state with whom you are on intimate terms." And I replied, "That is so," to which the mother replied, "it is not so in Michigan, the State from which I come."

A lady who spent a winter in New York somewhat recently, had relatives there who planned to make her visit pleasant. Soon the people of the Church began entertaining her. At the termination of her visit one of the relatives said, well, there were things I planned to do for you, but I would not keep in the running with your Church people, so I have tried to fit in and not upset any of their plans.

A young married couple with two children moved from their home in Utah to New York. One day her neighbour said, "You have so many friends. We are used to having two or three friends drop in on Sunday afternoon, but you seems always to have anywhere from twelve to twenty."

A Mormon couple living in a European Capital say, that if people present themselves at the door the caretaker sends them to their apartment because they have so many friends and acquaintances calling that the caretaker thinks anyone calling belongs in their apartment, and they frequently do. These people are friends of the couple touring Europe. These stories might be duplicated many times.

Long ago a noted English essayist wrote in substance: Friendship doubleth joys and cutteth grief in two. There is no joy that is not increased by sharing it with a friend and no sorrow that is not decreased by thus sharing.

—ALICE LOUISE REYNOLDS

CHALLENGE TO BRITISH YOUTH*(Concluded from page 613)*

acquired brings evil, not good. Fortunately, nearly everybody loses.

You must be clean. There is no place in this Church for sexual sin. Remember, the beginning of immorality, as of all sin, is in the heart. To ascend into the hill of the Lord, your heart must be pure.

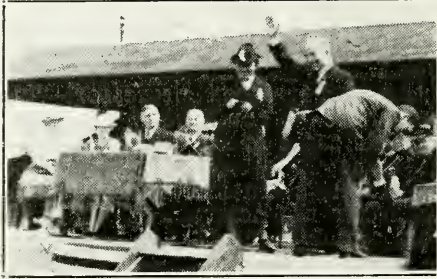
Pay your tithing. Nobody begs you and you get no publicity. Money is one of the Lord's most effective character tests.

Time sacrifices also must be made. Attend meetings, teach classes, fill circuits, study to acquire new knowledge and powers of leadership.

Live at peace with the members of the Church and with your neighbours and stand for the peace of your nations.

Take on, and bear with industry and honour, the responsibilities of married life and children.

Seek without violence to make a better world, to banish poverty, preventable disease, and injustice.



President Cannon Waves Good-bye

At M.I.A. Demonstration, Rochdale.

Learn the Lord through regular and frequent prayer. Make Him your friend by your obedience and your love.

You must overcome the world with its vanities; the flesh with its passions; the devil with his temptations. It is a life of many and hard conflicts, but a life of inner peace and of sweet victories. British Youth, will you live the Gospel? And

if you have learned to live it, you may enter into the second conflict, the teaching of the Gospel.

In order to teach well, we must love much. It is the intensity of our interest that awakens people from their indifference. Think of everybody: the beggar, the fallen girl, competitor, rival stranger, as our brother, our sister. We could not be indifferent to them. As followers of Michael the Archangel, they were once fellow soldiers with us in a great victorious war. Remember that this life is the culmination for them, as for us, of the whole eternal past. And this brief mortality, this living we are doing to-day and to-morrow determines the character of the whole eternal future. A person can live this life so badly that it would have been better if he had never been born. Or by some teaching of ours, some persuasion, he may listen to the Truth, and Truth will guide him away from evil to the forgiveness of sins and the calmness of spirit and new intelligence of the Holy Ghost. Through our voice of warning, through our compelling testimony, he may start to climb upward on the pathway of eternal progress, past ministering angels, past all limitations, to be a creator in the

measureless universe, in the infinite realm of our Father, God. Truly, the worth of souls is great.

But if you teach well, you must, in addition to love, have courage, practice industry and acquire skill. Do not fear the face of man. What seems a matter of shame or ridicule before the event, becomes a precious memory afterwards. If you have taken part in a street meeting, you know what I mean. Be ever ready to defend the Gospel. Be proud of it and the exalted dignity it brings.

As we teach most by dialogue, make conversation a fine art, and every day talk the Gospel to someone. Public speaking is another important means of delivering our precious message. Gain practice in your Mutual courses through retold stories, drama and speech. Remember that the open air is a thrilling forum. Remember, too, that good minds desire to read as well as to listen. The understanding must be satisfied if conversations are permanent. You must, therefore, be industrious in distributing literature.

Let us be realistic. Bringing souls to Christ is not done by idle wishing, but by earnest, intelligent, prayerful, unceasing work. If we start in others the fire of faith our own spirits must be inflammable. Without zeal we cannot carry the torch. It seems to me a change is coming. To the eye of my spirit appears a new dawn of growth in Britain.

We are ascending into the hill of the Lord. We go to stand in His holy place. We seek the blessing from the Lord and righteousness from the God of our salvation. We are awaiting the opening of the gates, the lifting of the everlasting doors, for the time draws near when the King of Glory shall come in.

British Youth, do you catch the vision of the future? Do you see, you who are before me, the glory of to-day; the glory of your opportunity? Never let life become prosaic. Hold the vision, feel the glory, and the shafts of temptations will glance off the armour of your high purpose. Be worthy heralds of your coming King.

Will you live the Gospel, you young men and women of Britain? Will you carry its saving message to your fellow men?

RESPONSE TO CHALLENGE

By JOSEPH W. DARLING

of Belfast Branch

THE Gauntlet has been thrown! Swiftly as it falls, as swiftly do we pick it up again! We, the M Men of Britain, have heard the Clarion Call! Unhesitatingly we pledge our all to champion a mighty cause! We *will* live the Gospel! We *will* carry its message to our fellow men!!!

The Challenge asserts that health is the basis of all social virtues—therefore, we shall preserve our health as a moral and religious duty. During the past year the leaders of our mighty nation have realized the necessity for a higher standard of physical fitness and good health. How fortunate are we, of this organization, in that we have had handed down to us during the past century, the advice and counsel of the Lord, through His servants in our midst. Shall we be true to this

God-given Rule of Health—this noble heritage—this “law adapted to the capacity of the weak and the weakest of all Saints”! Unswervingly, we re-affirm our staunch intention to stand by and keep the Word of Wisdom. To be of Service we must be healthy!

Be it known, though, that we shall commit not only our Services to God, but our means also! We have been taught that we shall create strong character by giving, and we accept that message as true. We do know that by obedience to God's Commandments we shall not be left destitute, neither shall we feel the bite of hunger nor be left naked. The Lord's Promise to us that “He would open the windows of heaven and pour us out a blessing so great that we could not contain” has been fulfilled, for our riches consist not in the extent of our possessions, but in the very fewness of our wants!

Therefore, we shall render unto the Lord His just dues in tithes and offerings.

In this moment of Eternity we stand upon the threshold of a new century. A mighty responsibility rests upon us!

Down through the years of the century that has gone a lighted torch has been carried until to-day it reposes—with an evanescent glow—in our hands! We will bear that torch!

We will add to it spark by spark, flame by flame, until its light shall fill the length and breadth of this beautiful land.

We recognize God's goodness to us in endowing us with the talents and abilities which are ours; therefore we will endeavour to improve upon these for the furtherance of His Cause!

We realize that the good name of the Church and the efficacy of its Doctrines will depend, to a large degree, upon our capability to set a pleasing example to our friends and those with whom we may come in contact. We deem it our duty, then, to so prepare our minds and educate ourselves that our gifts and attainments may not only be a light and warmth in our own dwellings, but that they shall shine through into the dark night to guide and cheer bewildered travellers on the road.

With renewed vigour we shall fill our Spiritual lungs with the air of Determination and advance upwards to the hill of the Lord! We shall be worthy of the blessings that there await us with our companions in life.

We feel the strong vibration of the earth,
 We sense the coming of an hour sublime,
 And bless the Stars that watched above our birth,
 And let us live in this important time.

ANSWER TO CHALLENGE

By MARGARET GRAHAM

of Airdrie Branch

THE Latter-day Saint organizations have always meant the building of the framework of the house of the Lord, the providing of machinery efficient and ample to do the work of interesting our young people in the great Latter-day cause, and helping them to gain a personal testimony of the Gospel of Jesus Christ.

As Christ one day walked along the shores of Caesarea

Philippi, He asked His disciples, saying: "Whom do men say that I the Son of man am?" They told Him that some said He was John the Baptist, some Elias, and others Jeremiah or one of the prophets. He then asked them, "But whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God!" Then turning to Peter Christ said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." This same rock is the foundation upon which the Church is built to-day—direct revelation from God, through a living Prophet of God.

Great structures have always been built upon solid foundations by laying one stone upon another. The material used determines the strength. We, the youth of Britain, are as bricks in the building of the greatest structure that has ever been built upon the earth—the Church of Jesus Christ.

We must live the Gospel as it is being preached in all the world for a witness before the end comes. I have noticed that practically nine out of every ten people have in some way or another heard of the Church or been connected with the missionaries. Just last week while talking to a gentleman I told him I was a Mormon. "I know," he said, yet to my knowledge I had never seen him before. This total stranger knew I was a Mormon. We are judged by our actions and must live our religion.

Even as with Peter, the Lord has blessed us with an individual testimony of this great work. I feel in my heart to say at this time that the youth of Britain shall not falter, will not fail, in carrying this saving message to the people. We must live the Gospel, realizing that if we fail or make mistakes, it will not be held against us as individuals but against the whole Church.

SIGNIFICANCE OF THE RESTORATION

(Concluded from page 612)

Since the restoration which we have been describing embraces all truth, it enables us to grasp the real significance of many of the major developments and events of history. Truth, as understood by Latter-day Saints, "is knowledge of things as they are, as they have been, and as they are to be." Thus we see the hand of God guiding the destinies and affairs of nations from the beginning until now. Particularly is this evident from the time of the Reformation to the actual restoration of the Gospel in our age. Thus we see the purposes behind the development of printing, the expansion of learning during the Renaissance, the invention of rapid transportation and communication, the expansion of man's knowledge of the world by discovery and invention, the enlightenment of men's minds and the development of ideals of liberty and freedom. All these played their part in fitting the world and preparing a place and a people who would be hospitable to the newly restored truth.

Further significance of the glorious restoration is seen in that it serves to replace the doubts and scepticism of a con-

fused age with faith in the certainty of victory for the cause of right. It holds aloft a light to throw its beckoning rays out to all who love the truth. It provides a beacon which if headed will guide humanity away from the dangerous shoals and reefs which now threaten civilization to the haven of peace, of progress and security.

The restoration becomes then, to those who have glimpsed its greatness, truly the "pearl of great price" which as recounted in the Master's parable, the wise merchant received with joy and sold all that he had in order to possess it. The invitation to participate in this great movement is presented to-day, as in former times, to all who love the truth and enjoy its light.

As Latter-day Saints we believe that we are living in a most wonderful age, and are participating in a great and marvellous work. We hope the honest, hearted people everywhere will have the insight and courage to recognize it for what it announces itself to be. To us, it gives light, courage and hope for a better world, a world in which men shall yet live in peace, a world in which justice and truth shall come into their own.

It is our firm belief that God has overruled and will continue to overrule all that takes place for the ultimate good and advancement of this cause. As the Mormon poet Orsen F. Whitney expresses it:

"Whos'er hath swayed, or yet shall sway the world,
By tongue or pen, by sword or sceptred rule,
Hath served, or yet shall serve, the sovereign aim
Of Him who wills the welfare of mankind;
For or against, promoting still His plan,
Helping, not hindering, a conquering Cause."

CHRISTMAS STORY AND POEM CONTEST

Following are the rules for the Christmas story and poem contest being conducted by the *Star*:

1. The contest is open to any reader of the *Star*, member or non-member, and one person may submit any number of stories or poems, on any subject pertaining to Christmas.

2. Entries to the story contest must contain not more than 1,000 words, and all poems entered must be limited to not more than 24 lines.

3. Copy must be written on one side of the paper only and typewritten or penned in ink.

4. All entries must be in the hands of the Contest Editor, *Millennial Star*, 5 Gordon Square, London, W.C.1, not later than Monday, November 29th.

5. Prizes will be awarded to winners of both story and poem divisions of the contest, as follows: first prize, a copy of *A Century of Mormonism in Great Britain*, by Richard L. Evans; second prize, a copy of *Modern Miracles*, by Jeremiah Stokes; third prize, a six months' subscription to the *Star*. Honourable mention prizes will also be given in each division.

The prizewinning story and poem will appear in a special Christmas edition, to be published December 16th.

OF CURRENT INTEREST

VISITORS at the European Mission office last week were Mr. and Mrs. George H. Fenkell and Professor Horace W. King, who are personal friends of President and Sister Lyman. Mr. Fenkell is General manager of the Department of Water Supply for the City of Detroit, Michigan, and Professor King is professor of hydraulic engineering at the University of Michigan, and author of several books on en-

gineering. Mr. Fenkell has been touring Scotland and England and has met with the officials of several cities. "Sanitary engineering in Great Britain is developed to a point not surpassed anywhere in the world," he said. "Too few people realize how much they are dependent upon clean food and water for their health." Professor King is making a "round the world tour" during a year's leave of absence.

BIRMINGHAM DISTRICT CONFERENCE

Before a crowd of more than three hundred, that crowded Handsworth Branch Chapel to capacity, President Hugh B. Brown was principal speaker at the evening session of Birmingham District conference on Sunday, September 19th. Approximately fifty of those in attendance were non-members.

Other evening speakers were Sister Zina Card Brown, wife of President Brown, who was attending her first conference after arriving in England earlier in the week, Elders Le Roy A. Kettle, Marvin J. Ashton, and Roscoe J. Booth. District President Norman Dunn conducted the meeting.

Afternoon session speakers, which Brother George Hunter, first counsellor in the district presidency conducted, were President Brown, Supervising Elder Karl F. Foster, Elders E. Max Phillips, William W. Rainey, Howard D. Anderson, Brigham Young V, and Le Roy B. Skousen.

Those who spoke at the morning session were President Brown, President Dunn, Sisters Harriet Chamberlain and Marie Waldram, lady missionaries, Elders Rodney W. Tew, Burton S. Miller, Paul S. Howells and Jack W. Brailsford. Brother William St. John Yates, second counsellor in the district presidency, conducted. A testimony meeting was also held in the morning.

Another feature of the evening

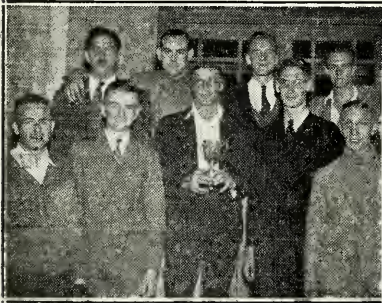
session was the presentation of a gold *Star* pin to Elder Foster, who is the first travelling missionary to obtain five hundred subscriptions to the *Star*. Elder Ashton, who has obtained two hundred subscriptions, was awarded a double silver *Star* pin. Brother Bertram T. Stokes and Sister Dora Green, local members who have obtained twenty new *Star* subscribers, were awarded bronze *Star* pins for their efforts. Six Boy Scouts were recipients of the following awards: John Jones, patrol leader's hat badge; Harry and George Dyson, Second Class badges; and William Whittingham, Gordon Gradwell and Charles Reynolds, Tenderfoot badges. All the awards were made by President Brown.

Musical numbers at the conference sessions were provided by the Millennial Chorus, the district choir, directed by Sister Muriel Hunter, a piano and string trio composed of Sister Hunter, Elder D. Maxwell Butler and Harold Hunter. Brother George A. Makin, who sang a vocal solo. Elders Frank A. Martin and Clyde L. Barraclough, who sang a duet, and Elder Butler, who played a violin solo.

On the Saturday evening preceding the conference, two one-act plays were presented in the Handsworth Chapel. They were entitled "Conversion," and "The Other Apostle."

FROM THE MISSION FIELD

BIRMINGHAM—The following were baptized and confirmed at a baptismal service held at Handsworth Branch Chapel on Saturday, August 28th: Jean St. John Yates, baptized by Brother William St. John Yates and confirmed by Brother William J. Dyson; Gladys May Morgan, baptized by Supervising Elder Karl F. Foster and confirmed by Elder LeRoy A. Kettle; and Kenneth James Ward, baptized and confirmed by Elder Foster. Brother George E. Hunter conducted.



For the second consecutive year, Northampton M Men won the softball championship of the British Mission. The team members are shown above with the President's Cup, annually awarded to the winning team. The team members are, front row, left to right: Elders William W. Rainey, Le Roy B. Skousen, Branch President William G. Bennett, Elder Howard D. Anderson and John Drennan; back row, Nat Sepinwall, Ted Rose, Albert Lloyd, and Ted Lord. Albert Jackson, another team member, is not in the picture.

HULL—Hull Branch M Men baseball team defeated the Reckets Robins team on Monday, August 30th. As both are highest in their respective leagues, the victory en-

titled the M Men group to a silver cup.

The M.I.A. of Hull Branch opened the season with a banquet on Wednesday, September 18th, with approximately 60 people in attendance. Toasts from various members were followed by a short programme. Games, dancing, and singing of M.I.A. songs brought the evening to a close.

NOTTINGHAM—Over 50 persons attended the opening social of the Leicester Branch M.I.A. on Saturday, September 11th. The social also served as a farewell social for Sister Flora Bromley Palmer of Alberta, Canada, who was formerly a member of Loughborough Branch. A programme given by Leicester Branch was followed by folk-dancing displays from the Leicester M.I.A. and games and contests. The social was conducted by Brother Leslie J. Sullivan, District Y.M. M.I.A. Supervisor.

MANCHESTER—Mrs. Alice Taylor was baptized by Elder Richard S. Tanner at services held in the Manchester Chapel on Thursday, September 9th. She was confirmed by Elder Donald P. Fowler.

IRISH—Belfast Branch Relief Society sponsored a farewell social for members of the Millennial Chorus on Monday, September 6th, in the Branch Hall. After games and community singing, refreshments were served under the direction of Sister Lydia Ditty and members of the Relief Society.

The M.I.A. held its opening social on Wednesday, September 8th, under the direction of Sister Ruby Gillen, Y.W.M.I.A. district supervisor. Brother Joseph Ditty led in games and community singing, after which refreshments were served.

PERSONAL

MARTINS-WILSON—At services held in Norwich Branch Chapel the marriage of Sister Evelyne Maude Martins and Brother Thomas George Wilson was solemnized.

Supervising Elder LeRoy A. Kettle performed the ceremony. A wedding reception followed at the home of the bride. Both are active members of Norwich Branch.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street.
Off Market Street.
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Place.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street,
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
22, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street,
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
96, Friargate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton:**
Enquire at:
72, Tursfield Road.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.
- Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.

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